

Christ's First SERMON:

Or, The absolute Necessity of Gospel-Duty, and *Christian Repentance*. (14.)

Wherein is plainly discovered what Repentance is, and the great Necessity thereof to Salvation; with the Folly and Madness of those that put off their Repentance unto a Sick Bed, or Old Age; together with the great Benefit, Joy and Comfort, those Souls possess, that timely and truly repent.





Courteous Reader,

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ACTS xvii. 30, 31.

The Times of this Ignorance God winked at; but now commandeth all Men every where to repent: Because he hath appointed a Day, in which he will judge the World in Righteousness.

THE blessed Apostle St. Paul in these Words, Beloved, endeavours to take off the superstitious *Athenians* from Idolatry and worshipping of false Gods, Gods of Silver and Gold, which indeed are no Gods, but the Work of Men's Hands. And this he doth, 1st by endeavouring to convince them of the Folly of their Idolatry: And then, 2^{dly}, in laying before them the Power and Goodness of God in making and preserving the World, and all Things therein; who is Lord over all, and gives to all Life and Breath, and all Things; and in him we live and have our Being, and 'tis he that hath set the Bounds of our Habitations: Therefore, saith he, you need not to think that the Godhead is like unto Gold or Silver, or Stones graven by Art, or Man's Device; for God is Lord both of Heaven and Earth: Aye, but these Idolaters say, (like some now a-days) we do as our Forefathers did; they worshipped such Gods as these, and we are of the

same Religion as they were. But, saith the Apostle, this was done in Ignorance, and the Time of this Ignorance God winked at. Your Forefathers had not the Light of the Gospel, they never heard of *Jesus Christ*; but now, saith he, *Christ* is preached, and the Light of the Gospel shines forth in the World; therefore now ye must repent and turn from those Idols, and serve the living God. Now God commands all Men every where to repent. Altho' God in Times past suffered all Nations to walk in their own Ways, now he hath sent us to preach *Christ* unto you, that you might turn from those Vanities, and serve the living God. If your Forefathers sinned, it was thro' Ignorance, and Want of Knowledge of *Jesus Christ*: But if you sin, and go on in Idolatry, 'tis thro' Wilfulness, and God will be revenged on you.

In the Words you may observe these four Things.

First, A Duty commanded, and that is Repentance.

Secondly, The Commander, and that is God, God commandeth.

Thirdly, The Persons to whom this Command is enjoined, and they are all Men every where, High and Low, Rich and Poor, all the World over.

Fourthly, and lastly, The Time when, and that is now: Now God commandeth all Men every where to repent, now in these Times of the Gospel.

Gospel. To-day if ye will hear my Voice, saith God, in *Psalms* xcvi. 7.

From the Words thus opened, I shall give you these four practical Observations.

First, That Repentance is a needful and necessary Duty commanded by God.

Secondly, That every Man and Woman in the World is bound to repent.

Thirdly, That the Doctrine of the Gospel is a Doctrine of Repentance. It was *Christ's* First Sermon, as you may see, *Mat.* iv. 10. *Jesus began to preach, and to say, Repent, &c.*

Fourthly, and lastly, Observe from these Words, that God expects more, and looks for more from Men under the Gospel, than from those that never heard of the Gospel.

These four Observations are all very clear from the Words of the Text. I shall therefore only give you some further Proofs of them from the Scripture, and so proceed in the opening and handling the two first Observations; and from thence I shall draw several practical Uses, which I shall endeavour, by God's Assistance, to apply home to your Souls.

I shall therefore join the two first Observations in one entire Proposition, thus: That Repentance is a needful and necessary Duty commanded by God, and that every Man and Woman in the World is bound to repent. *Except ye repent, saith Christ, Luke* xiii. 11. *ye shall all perish*; but that all should come to Repentance.

As I live, saith the Lord, Ezek xxxiii. 11. I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live; turn ye from your Ways, for why will ye die, O House of Israel? And in Matt. iii. 2. Repent ye, for the Kingdom of Heaven is at hand. And so likewise in Acts ii. 38. Repent, and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins. Repentance is needful for all; there are none so wise, none so learned, none so holy, but stand in need of Repentance. In many Things, saith St. James, we sin all, James iii. 2. And in Rom. ii. 3. all have sinned. Young ones have sinned, and therefore have need to repent, lest, as St. Paul saith, Heb iii. 13. through the Deceitfulness of Sin their Hearts be hardened. It is good for young ones, yea, it is the best Course they can take, as Solomon saith, to remember their Creator in the Days of their Youth, and not to put off Repentance unto old Age, or to their Death-bed, because then it may be too late; for altho' Repentance be never too late, yet late Repentance is seldom true. It is a good Observation of a holy Man, who, speaking of the repentant Thief, said, God saved one at the last Hour, that none might despair; and but one, that none might presume. Thou that wilt not repent when thou may'st, it may be, God will not give thee Time to repent hereafter when thou would'st. Dost think to do that in thy old Age, which thou wilt not do

do in thy Youth? Can'st thou do that in one Hour on thy Death-bed, which thou art not able sufficiently to do all thy Life-time? And then likewise, old Men have Need of Repentance; they have lived a long Time in Sin, and have too long neglected Repentance. Young Men may die soon, but old Men cannot live long; therefore both Old and Young have need to repent, that they may receive the Remission of their Sins. *Mat. ii. 4.*

Now, for the better understanding this great and necessary Duty of Repentance. I shall a little shew you what it is, and that briefly. Repentance is of two Sorts, either real or sincere, or else seeming and hypocritical. A seeming Repentance is common to wicked Men, and is altogether legal, arising from the Accusations of their own Consciences; such a Repentance as this was that of *Judas*. But there is a real and sincere Repentance, which doth properly belong to the Godly, and this is likewise of two Sorts, Legal and Evangelical: Legal Repentance comes from the Law, giving us a Sight of our Sins, and our Misery by Sin: The Law is our Schoolmaster to bring us to Christ, *Gal. iii. 34.* But Evangelical Repentance springs from Faith in *Christ*, and carries out the Soul unto *Christ* in Opposition to Sin, and a forsaking every evil Way. Repentance I shall thus describe: Repentance is a Gift of God, by which a believing Sinner, being cast down in the Sight

and Sense of his own Sins, doth utterly forsake all his former evil Ways, and turns to the Lord with a perfect Heart. I say it is a gift of God; it comes from God, and not from Nature; it is a Flower that never grows in Nature's garden; neither Art or Learning, or any other sublunary Power or Qualification is able to beget Repentance. True Repentance comes from above: *Every good and perfect Gift, saith St. James, comes from above, James i. 17.* Grace does not grow here below, but cometh from the Father of Lights. The Apostles, *Acts xi. 11.* glorified God, that to the *Gentiles* he had granted Repentance to Life. Repentance is the Quickening of a dead Soul, and therefore must be the Act of him who is the giver of all Life. We are all of us by Nature dead in Sins and Trespases, *Eph. ii. 2.* A Man by Nature is no more able to perform an Act of true Grace, than a dead Person in the grave is able to do any Act of Nature. They that live in Sin, as St. Paul saith of the Widow that lives in Pleasure, *1 Tim. v. 6.* are dead while they live. Repentance then is the gift, *Acts xi. 11. God granted Repentance unto Life.* So in *2 Tim. ii. 25, 26.* the Ministers of God are required to instruct those that oppose themselves with Meekness, & God peradventure would give Repentance to the acknowledging of the Truth, that they may recover themselves out of the Snares of the Devil. It is said of Christ,

Acts

Acts iii. 15. He is called to be a Prince and a Saviour, to give Repentance unto Israel. Faith and Repentance are supernatural Works, and we may as well create new Heavens and a new Earth, as to do these Acts of ourselves; it is God alone that works them in our Hearts, by the efficacious Operations of his Spirit, 2 Cor. iii. 5. We are not sufficient of ourselves to think any thing of ourselves; but it is God that worketh in us, both to will and to do, of his good Pleasure, Phil. ii. 13.

Secondly, Repentance is a Change first of the Heart, then of the whole Man; there must be a new Heart, a new Hand, a new Life, and a new Head; all Things must be new where Repentance is. If any Man be in Christ, saith the Apostle, he is a new Creature, 1 Cor. v. 17. Repentance makes a new Man; and it is truly in the Power of God to renew our Hearts; neither Angels nor Men are able to do it. In Jer. xxxi. 18, 19. saith Ephraim, Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my Thigh; I was ashamed, yea, even confounded, because I did bear the Reproach of my Youth. Here is the Character of a true Penitent. It is the Lord that must pluck us out of the Snarcs of the Devil, and cast down the strong Holds of Sin in us; if God doth not turn us, we shall never be turned. After that I was turned, I repented, saith Ephraim. But I proceed.

Repentance is the Gift of God, whereby a believing Sinner, because Faith must first precede and go before Repentance, for none can truly repent, but they must first believe. There may be in a Sinner that which we call Legal Repentance, which may cause him to fall out with his Sins, and it may be to loathe them with a kind of Detestation: It's possible a wicked Man may repent that he ever knew what Sin meant, or that he ever had to do with Sin. All this may be, and yet no true Repentance, because no true Faith; for true Repentance causes a Hatred of Sin, as it is displeasing to God, as well as hurtful to ourselves; yea, he hates Sin as Hell, yea, worse than Hell itself; which cannot be in an unbelieving Soul.

It cannot be denied, but that Repentance is a saving Grace; and if so, none can partake thereof, until he be first united unto Christ, the Fountain of all Grace: So then Faith must needs go before Repentance.

Thirdly, Where true Repentance is, there is a Change wrought in the whole Man, and a Turning, *First*, to ourselves; *Secondly*, to God; and, *Thirdly*, to Man. An unrepentant Sinner is not himself, and is not only out of his Way, but out of his Wits. In *Luke xv. 17.* when the Prodigal came to himself, he said, *Father, I have sinned*; this is the first Step to Repentance, Self returning. *Secondly*, Repentance is a turning to God. *If thou wilt return, O House of Israel,*

Israel, saith the Lord, return unto me, Jer. iv. 1. The Grace of Repentance is suitably express'd by this Act of returning to God; and they who did not return to God, are said not to repent. In *Amos iv. &c.* God saith, *I have given Cleanness of Teeth, and Want of Bread, yet have you not returned; also I have withholden the Rain from you, and smitten you with Blastings and Milderew, and sent among you the Pestilence; and I have slain young Men by the Sword, and overthrown some of you, as I overthrew Sodom and Gomorrah, by Fire; yet have you not returned unto me, saith the Lord.* Repentance is a returning from Sin unto God: Sin turns Men from God, and draws the Soul into the Ways of Death. *James i. 14.* *Every Man is drawn away by his own Lusts, and enticed.* But when once Repentance comes, he turns back again; he changes his Mind then, and abhors himself for what he hath done. *Job xliii. 6.* *I abhor myself, and repent in Dust and Ashes.* The Prodigal was drawn away from his Father's House by his own Lusts, yet at last he returned; first, to himself; and, secondly, to his Father. *Luke xv. 17, 18, 19.* When he came to himself, he said, *I will arise and go unto my Father, and say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son.*

Sinners are said to be mad, but Repentance brings Men to their right Wits again. Every
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impenitent Sinner is a meer Madman, a meer Bedlam. Who but a Madman would run himself into the Fire, as every wicked Man doth? he runs himself headlong into Destruction; but Repentance turns Men from this Madness. In *Acts xxvi. 18.* it is called, a turning of Men from Darkness to Light, and from the Power of Satan unto God. Sin is a Darkness, and when Men sin, they know not what they do; but Repentance enlightens Men, and sets them at Liberty. In *Acts xx. 20.* Repentance and turning to God are put together; they are one and the same; the one cannot be without the other. But it is not any turning that can do this; no, it must be a turning of the Judgment, and a turning of the Will and Affection; so that Men who are turned, are carried wholly from Sin and Wickedness unto God. *Joel iii. 12. Turn unto me, saith God, with all your Heart; if it be with a Piece, it is nothing worth, it is altogether deceitful.*

Thirdly, Repentance is a returning unto Men; we must not be ashamed to acknowledge our Faults to one another. *James v. 6. Confess your Faults to one another, and pray for one another.* If we have done any Man any Wrong, we ought to acknowledge it,

Is it so then, that Repentance flows from Faith in Jesus Christ, and turns Men from Sin to God? then I observe that there are many in the World who as yet never knew what true Repentance meaneth,

meaneth, because they are yet without Faith, without which there can be no true Repentance. Men may cry bitterly, and humble themselves in Sackcloth and Ashes, as *Ahab* did; may have the Horrors of Hell in their Consciences, as *Judas* had; may reform many Things that are amiss, as *Herod* did; and yet being Unbelievers, they are still in the State of Impenitence. It is an infallible Demonstration, that they never yet truly tasted of the Love of God in the Pardon of their Sins, who dare presume to take Liberty to sin, or delight themselves in any Sin whatsoever: They that truly believe cannot, dare not allow themselves in any Sin; for as Faith pacifies the Heart, so Faith and Repentance keep the Heart pure, and make the Conscience tender; and the more pure the Heart remains, the more will it abstain from all Things that are evil.

Secondly, Is the Grace of Repentance the Gift of God, whereby a believing Sinner, being humbled under the Sight and Sense of his Sins, doth truly turn to God? then we may observe, that where true Repentance is, there is also Humiliation for Sin. It is not possible that ever any Soul should truly repent, that is not truly humbled and cast down in the very Sight and Sense of Sin. *Turn unto me,* saith the Lord *with all your Heart, with Fasting, and with Weeping, and with Mourning,* Joel ii. 12. The *Ninevites*, when they repented, humbled themselves

selves from the highest to the lowest; and this also shews us, that the greatest Part of Mankind never yet truly repented, because they were never yet truly humbled. It is not every Kind of Sorrow that works Repentance; but, as is in 2 Cor. vii. 16. only godly Sorrow worketh Repentance never to be repented of.

And as there may be a counterfeit Repentance, so likewise there may be a counterfeit Humiliation. The Signs and Marks of true Humiliation are these: *First*, The Soul that is truly humble for Sin, is very free in Confession of Sin; and the Scripture tells us, that those, who have been most humbled for sin, have been the freest in the Confession of their sins, as plainly may be seen in *David, Nehemiah, Job*, and others. *Psal. li. 3. saith David, I acknowledge my Transgressions, and my Sins are ever before me.* And this Confession of sin will in some measure be suitable to our Humiliation; if our sorrow for sin be sincere, our Confession will be so too. Therefore all those who are less afraid to commit sin, than they are ashamed to confess sin, were never truly humbled for sin, neither shall their souls reap any Benefit by it. *Prov. xxviii. 13. He that covereth his Sins shall not prosper; but whoso confesseth and forsaketh them, shall have Mercy.* They that will not find out their sins to confess them, may be sure that one Day or other their sins will find them out to torment them. If sin finds us not out in Youth,

Youth, it will find us out in Age; if it finds us not out in Health, yet it will find us out in sickness; if it finds us not out in Life, yet it will find us out in Death; if it finds us not out in Death, yet it will find us out after Death, in the Day of Judgment; either one time or other it will find us out. *Numb. xxii. 23. And be sure, saith Moses, your Sins will find you out.*

Secondly, Godly Sorrow and Humiliation for sin cause the soul that is humbled to loathe and abhor sin. *Ezek. xx. 43. Ye shall remember your Ifs, and your Doings wherein ye have been defiled, and ye shall loathe yourselves in your own Sight, for all the Evils that you have committed.* Sin is odious and hateful to the humble soul. *I abhor myself every Way, saith David: Rivers of Tears run down mine Eyes, because Men keep not thy Law, Psal. cxix. 136.* Nature may teach a Man to loathe sin in others; but 'tis only Grace that reaches us to abhor sin in ourselves. When *Judah, Gen. xxxviii. 24.* heard that his Daughter *Thamar* had play'd the Harlot, he presently pass'd sentence of Death upon her: *Bring her forth, said he, that she may be burned.* But when he saw the Pledges she produced, that the sin was his own, *Judah* was then silent, and talk'd no more of burning her. A soul truly humbled will hate sin wheresoever it is, especially in his own Bosom. Men will fly from venomous and hurtful Creatures wheresoever they are, especially if they be near them, because

because then they are in most Danger to be hurt by them. All the Sins in the World cannot do a Soul so much Hurt as his own Sins: Then they that do not hate Sin in themselves, are not truly humbled for Sin.

Thirdly, He that is truly humbled is willing to take Shame to himself: The humble Sinner is willing to be ashamed of his Folly. *Ezek. xvi. 63. That thou may'st remember, and be ashamed, and never open thy Mouth any more, when I am pacified towards thee for all that thou hast done, saith the Lord.*

Fourthly, A truly humble Soul will be willing to receive the Word of God with all Readiness. What's the Reason Men are no more humbled for Sin? Surely this; Because they despise the good Word of God, which is the only Means to get Humility. The humble and penitent Soul is the most tractable Soul in the World, and he above all others is willing to embrace the holy Word of God.

Fifthly, A truly humble Soul is ready and willing to put in Practice all those Duties he had formerly learned out of the Word of God. When *Paul* was once truly humble, he conferred no longer with Flesh and Blood; but laying aside all carnal Reasonings, goes on thoroughly in his Work of preaching the Gospel, *Gal. i. 16.* Thus you may see, that where true Repentance is, there is also a true Humiliation and Sorrow for Sin; then let every one learn to be humble,
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and that betimes: For as Women, the longer they are e're they bring forth Children, the harder is their Labour; even so they that put off Repentance to old Age must expect sorer Travel. Lamentably are they mistaken, who put off their Repentance to old Age. Is it likely that the Pains and Weakness of old Age will be of any Advantage to their Repentance? It is said, in *Rev. xvi. 19.* that at the pouring forth of the fourth Viol. when God smote the Inhabitants of the Earth with a scorching Heat, that they blasphemed the Name of God, and repented not. It is a woful Thing, that a pained Body, or a sick-bed Pain, in its own Nature, will rather cause us to blaspheme and turn from God, than to return to God; and it is very common that sick Persons either repent not at all; or if they do, at the best their Repentance is but a sickly Repentance. Sicknes doth only abate and restrain Men's Lusts, it never destroys the Life of Sin; Death itself cannot kill Sin: Wicked Men's Sins live when they are dead; the Grave cannot consume them, nor the Fire of Hell. The Sins of Unbelievers remain not only in their Guilt, but in their power also, to Eternity.

And for those who think they need no Repentance, they are moral honest Men, who live in a Course of Civility, and take their Penny to be as white as any others: These are as good as the best, and therefore have no need to repent;

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they are not desperately wicked as some are; they are no Blasphemers nor Drunkards, but go to Church, and give every Man his Due, and are loving to their Neighbours; and what need any more? 'Tis true, these Things are necessary, and required of a Christian; but yet Civility without Activity is, at the best, but gilded Atheism: Morality and seeming Virtues are but gilded Sins, and glittering Abominations. The Lord sees many a rotten, base, stinking Heart under a civil Coat. If Civility and Morality would have served Turn, then the *Pharisees* would have gone to Heaven before any others; they were civilly honest; they were no Swearers nor Drunkards; they paid Tithes, and gave Alms, and prayed often, and carried themselves so exact in the World, that it was thought, that if but two Persons in the World should go to Heaven, the *Scribe* should be one, and the *Pharisee* the other. But what saith Christ, *Mat. v. 20. Except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye shall not enter into the Kingdom of Heaven.* And yet their Righteousness far exceeded the Righteousness of our moral honest Men.

Consider the End for which Christ came into the World. *Mat. ix. 13. I am not come, saith Christ, to call the Righteous, but Sinners to Repentance.* Be zealous therefore and repent, as *St. John* saith, *Mat. iii. 8. Let us labour to bring forth Fruits meet for Repentance.*

Now

Now the Lord work these Truths on your Hearts, and give us all Repentance unto Life; which the Lord of his Mercy grant. *Amen.*



A Morning Prayer for a Family.

O Eternal God, and most merciful Father, who givest to them that want, comfortest them which suffer, and forgivest all them that repent; we sinful Creatures sue unto thee for Grace, hoping in thy Mercy towards us, which is over all. Keep us, we beseech thee, this Day, as thou hast kept us the Night past; keep us in thy Faith, Fear, and Love; forgive all our Sins in the Blood of thy Son, and teach us to be sorrowful for them, and separate them from us, which would separate us from thee.

Give us the sacred Hunger and Thirst after Righteousness, that our first Care may be to know thy Truth; and let us so profit in the Name of Christ, that in Sickness we may find Patience, in Prison Joy, in Poverty Contentment, and in all Things Hope.

Prosper, O Lord, our Labours, and the Work of our Hands, and give us Hearts to learn something of every thing, and make a spiritual Use of all our earthly Actions and Occasions, till we come to lodge with thee in the Kingdom of Heaven. Let our loving Affections grow one

towards one another unfeignedly, that we may love our Brethren, and they us, and pray for them, and they for us, and both of us be heard by thee for ourselves, and one for another, and thy Son for us all.

Bless, O Lord, the Universal Church with Truth, Peace, Soundness of Doctrine, and holy Discipline. Continue thy Mercies towards this Realm; preserve his Gracious Majesty, and all the Royal Family; sanctify the Lives and Studies of the Ministers of the Gospel, and all that labour in thy Word and Doctrine. Bless his Majesty's Most Honourable Privy-Council, and all others in Authority, with necessary Graces.

Bless the Nurseries of good Learning, all Grammar-schools, the two Universities of Oxford and Cambridge, and the Inns of Court. Bless this City and Place wherein we live, remove the Punishment due for the Sins thereof, and give them true Grace to repent in Time, lest they be destroyed.

Bless this Family with Grace and Peace, that the Rulers, Children and Servants thereof may all know their Duties, and practise the same in thy Fear, for Jesus Christ's sake, our only Lord and Saviour. *Amen.*

An Evening

An Evening Prayer for a Family.

O Lord God, Father of all Mercies, Creator of Heaven and Earth, we render unto thee Thanks in all abundance, for thy merciful Preservation of us this Day, and all the Times and Days of our Lives; that thou hast brought us safe and sound through so many Dangers, and poured upon us, contrary to our Deserts, so many excellent and noble blessings and benefits, both spiritual and corporal. Good Lord, we beseech thee, keep us evermore from Day to Day, as thou hast done; and make us constant in the Profession of thy holy Name, and in the Practice of thy Law, that neither the Violence of Men, nor the subtlety of *Satan* may be able to make us turn from thee. Lord, turn thou thy Face from our sins, wherein we have so delighted; alter our Hearts, and wash and cleanse us from all stains and Corruptions, in the blood of thy Son. Forgive all that is past, and grant us the Assurance of that Forgiveness seal'd up in our Consciences by thy Holy Spirit. Kindle thy Love so fervently in our Hearts, that we may detest whatever is against thee and thy Word.

Forgive us our great Contempt and intolerable barrenness in good Works, our foul Unthankfulness, and the Abuse of thy Grace, and strike our stony Hearts with the Rod of thy
Fear,

Fear, that we may attain unto a due Thankfulness for thy Benefits, and a most unfeigned and earnest Repentance for our Sins.

O Lord, bless us all this Night, that, after our Bodies have been refreshed with competent Sleep, we may see the Light of the next Morning, and rise safe and sound, and serve thee in our several Vocations. Sanctify our Minds, that by the Help of thy Mercy we may enjoy the Rest of a good Conscience. Bless the Church and her Ministers, preserve the King, protect the Magistrates of Justice, and all faithful People; rear up the Heavy-hearted that mourn in *Sion*, and turn the Chastisement of thy Children to their Good.

Lord, be merciful unto those whom thou hast made any way helpful unto us, and bless every one of us in our Places, that we may truly serve thee, fear thy Majesty, and love thy Authority. These Things, O Lord, and all others needful for us, we do crave at thy Hands, in the Name, and for the Righteousness of Jesus Christ, our only Saviour and Redeemer; saying, as he himself hath taught us, *Our Father, &c.*



*A Prayer against the Temptations of the World,
the Flesh, and the Devil.*

O Most merciful and mighty God the Fortrefs of the Faithful, and a Rock of Defence and Refuge for distressed Souls, who knowest we are set in the Midst of so great Dangers, that without thy Help we cannot avoid our Ruin; I beseech thee to keep my Body and Soul from all Temptations and Snares of the Devil, and suffer not my Senses to range and wander abroad in Matters of Pleasure and Delight, which are to no Purpose. Good Lord, take from me that which is deformed and polluted by my corrupt Nature, and work and establish that which thy Grace has now wrought in me, that having the whole Armour of God fitted unto me, I may be able to withstand all the Assaults of the Enemy.

O Lord, be favourable and gracious to me in the Day of Trial, and lead me no farther into any Temptation, than thou wilt make me able to bear. Grant, O Lord, that I may with strong Faith resist *Satan*, and by Watching, Fasting and Prayer, mortify the Lusts of the Flesh, and by continual Meditation of thy holy Law avoid the foolish Vanities, and dangerous Pleasures of this World.

Let not Knowledge puff me up, Prosperity
mislead me, Poverty dismay me, Sickness turn
me

me to Impenitency, nor this Life bring me to distrust in thy Providence, or force me to seek unlawful Means to win them.

Arm me, O Lord, with thy Spirit, encourage me with thy Presence, and let all thy Children feel the effectual working of thy Power, which is ever made perfect through Weakness; even for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

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